



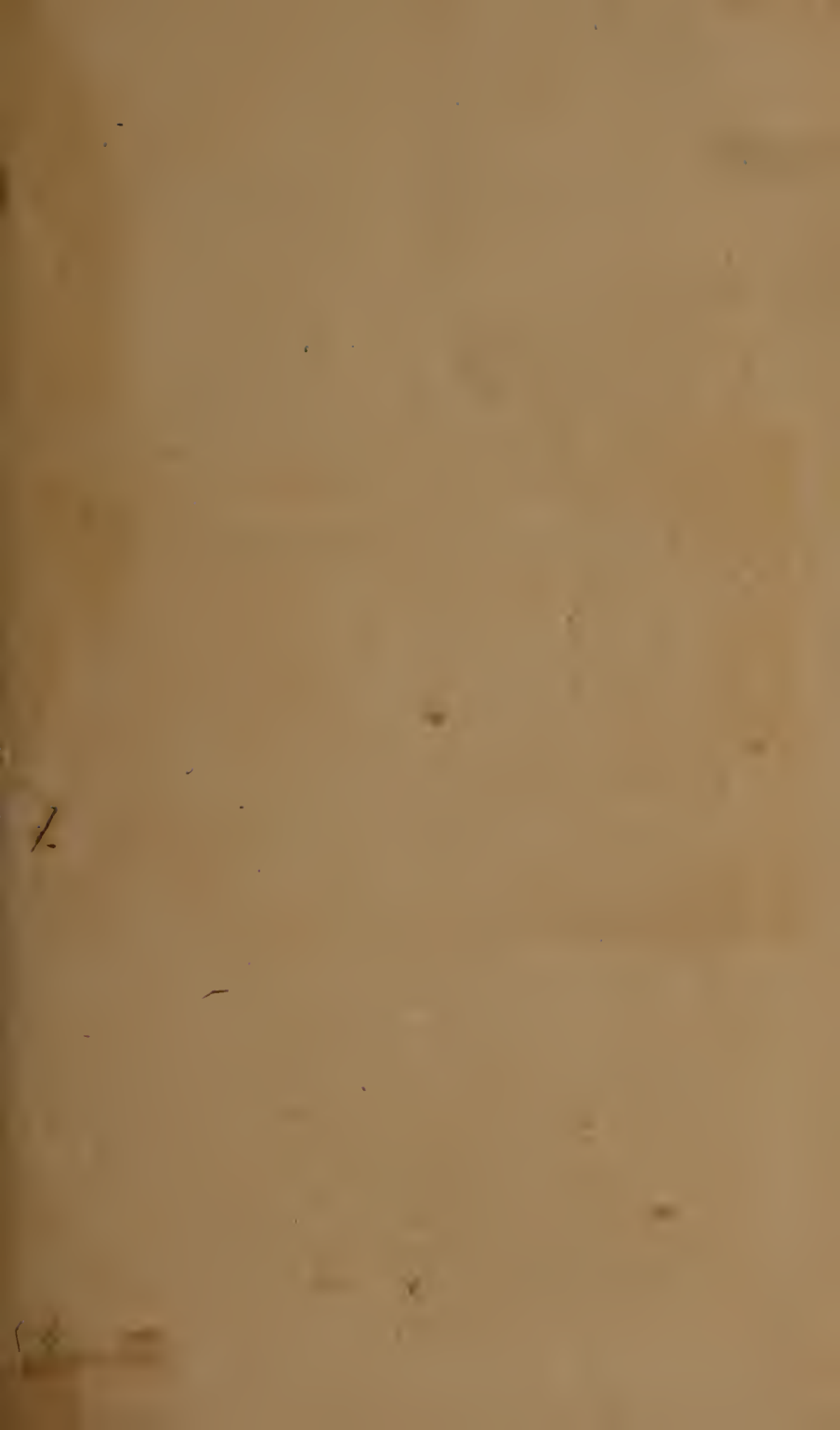
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# ALPHABETICAL INDEX

OF THE

PROCEEDINGS OF THE

LEGISLATIVE COUNCIL

OF THE

PROVINCE OF

ONTARIO

IN

THE YEAR 1891

1891—1892

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1892

THE  
**JEWISH EXPOSITOR,**

AND  
*FRIEND OF ISRAEL:*

CONTAINING  
MONTHLY COMMUNICATIONS RESPECTING THE JEWS,

AND THE  
**Proceedings of the London Society.**

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: אקים את-סכת דויד הנפלת Amos ix. 11.  
Οὐκ ἀπόσχιτο ὁ Θεὸς τὸν λαὸν αὐτοῦ. Παῖς Ἰσραὴλ σωθήσεται.  
Rom. xi. 2. 26.

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**VOL. IV.—1819.**

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**1819.**

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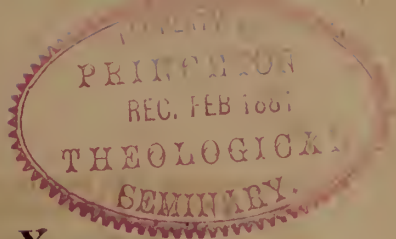
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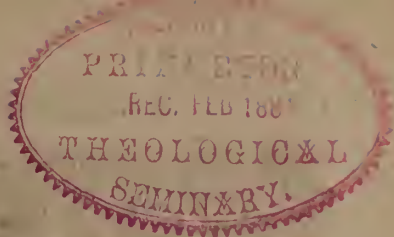
WITH feelings of devout gratitude to our Almighty Preserver, we have brought to a close another volume of our work. In Him, who hath helped us hitherto, we desire to trust for the future.

It has been our conviction from the commencement of our labours, that an extensive circulation of the Jewish Expositor was not hastily to be expected.

The limited extent of the subjects which it proposed to discuss, must, necessarily, we knew, confine its circulation to such persons as were interested in them, and had learned to appreciate their importance. We were quite aware, that the number of such readers was comparatively small, but this knowledge did not dishearten us, because we anticipated the time when they would be greatly increased, and with them the demand for our publication. Under the blessing of Divine Providence the event has not disappointed our expectations. The attention of serious and reflecting persons has been awakened within the last two years, to the cause, which it is our object to promote, by a concurrence of circumstances too striking to be overlooked. The concern manifested by the most powerful monarch in the world, for the spiritual welfare of the Jewish people, of whom so great a portion are the subjects of his empire—the encouraging information which has been communicated from time to time by Mr. Way, during his journey from Holland to the Crimea—the pleasing result of

the visit of Messrs. Simeon and Marsh to Amsterdam, in reviving the almost forgotten edict of the king of the Netherlands in favour of his Jewish subjects—the disposition of the Polish Jews in particular, (attested by all who have visited them) to receive the Hebrew New Testament, and to listen with candour to Christian instruction—with the appointment of the Rev. Mr. Solomon, as a Missionary in that country : these things have tended to rouse the attention of the Public, and to give a more lively interest to our pages. The prospects of usefulness amongst the *Jews abroad*, which are now inviting, yea, imperiously demanding the notice and efforts of our Society, together with the increased extent of its foreign correspondence, fully justify us in expressing a hope, that the information which we shall have to submit to our readers under the head of “Proceedings, &c.” during the next twelve months, will be still more important than before.

In concluding these few observations, we gladly embrace the opportunity of returning our sincere and cordial thanks to those correspondents, who have favoured us with their communications during the year past, and of inviting the continuance of their aid. There is still, however, abundant scope for the further co-operation of our friends, and we once more repeat our solicitation to *all* who desire the salvation of Israel, and who have leisure and ability for the work, to look ATTENTIVELY at our SYLLABUS, and to come forward and help us.



THE  
**Jewish Expositor,**  
AND  
FRIEND OF ISRAEL.

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JANUARY, 1819.

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SERMON  
PREACHED AT BOYLE'S LECTURE.

No. IV.

Malachi i. 10, 11. *I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles: and in every place, incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.*

AMONGST the prejudices which prevent the Jews from embracing Christianity, there is none which it is more important to remove, than that, concerning the supposed perpetual obligation of the Mosaic ritual. They maintain, that the law having been given by God himself from mount Sinai, amidst the most signal displays of his power and majesty; its observation having been enforced with so much strictness;

and many of its precepts having been enjoined "as statutes and ordinances for ever;" it cannot admit of repeal: and consequently, that Christianity, which professes to repeal it, cannot be of divine authority. Could this pretence be made good, they would indeed have cause for rejecting our religion; but it will be, I trust, by no means difficult to invalidate the grounds on which they support their opinion, and to show that there is great reason for maintaining sentiments of precisely the contrary nature.

With this view, I shall address myself to the Jews in the present lecture, examining, in *the First place*, the principal of those texts which they urge, to establish the perpetual obligation of the law;—and, *Secondly*, endeavouring to prove, by direct arguments, that the ceremonial part of it was intended to be only a subordinate dispensation, and that its repeal formed part of the plan of divine Providence.

In this argument, I wish to

be distinctly understood, as confining myself to the ceremonial part of the law of Moses. For that law contains precepts of three kinds: those which are of a *moral*; those which are of a *political*; and those which are of a *ceremonial* nature. With respect to the *moral* precepts there is no dispute; for Christians acknowledge their obligation, and all who are sincere in their profession make it their earnest endeavour to fulfil them. The political precepts concerned the Jews only, and them no longer than whilst dwelling in the land of Canaan they enjoyed an independent government. But when their national freedom was destroyed, and their civil polity annihilated, by their becoming subject to the Romans, these laws unavoidably fell into disuse, and could no longer be considered as binding. The question, therefore, relates exclusively to the ceremonial precepts, and these, I shall endeavour to convince you, were not intended to be of perpetual obligation.

I have observed, that your writers lay great stress upon Deut. xxix. 29. "Those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law." They also urge the various places in which any of the ritual institutions are prescribed, to be *ברית עולם*, an everlasting covenant, *חוקת עולם לדורותקם*, a statute, or ordinance *for ever*, throughout your generations. In

this manner, we find the practice of circumcision, and the observation of the sabbath enjoined; so is the Passover, and so are the feasts of Pentecost and of Tabernacles, and the day of Expiation. With respect to these passages it may be sufficient to answer, that *עולם*, has not the extensive signification which those writers wish to give to it. It is often used in a very limited sense; as, for example, with respect to the servant whose ear should be bored at the door of the tabernacle, and he should be *עבד עולם*, a perpetual servant. His service could not extend beyond his life, and therefore the word *עולם*, must, in this case, signify much less than eternity. So also, when Hannah devoted her son Samuel to appear before the Lord, and to abide there *עד עולם* for ever (as our translators have rendered it), she could not possibly mean more than that it should be during his natural life, according to what she says afterwards, "As long as he liveth he shall be lent unto the Lord." This latter text furnishes us with an answer to what R. Isaac and Maimonides assert, that though *עולם* alone may not signify eternity, yet when *עד* is joined with it, it signifies the most absolute eternity, admitting of no end; and that it being said by the Psalmist, that "the commandments of the Lord stand fast *for ever and ever* *לעד ולעולם*", we cannot imagine that they will ever be repealed. Even were



their observation concerning the union of ער and עולם just, it would not decide the question in their favour, because the words of the Psalmist manifestly apply to the moral law; of which the eternal obligation may be admitted without determining any thing as to the ritual precepts. But we have the authority of your own Rabbi Joseph Albo, for denying that the words have this force; and he quotes the above cited passage of Samuel, together with others, in proof of his assertion.\* The true design of the expressions which we have been considering, was to distinguish the observances which were to be continued, when your nation became settled in Canaan, from those which had respect to their condition before they reached it. Thus, for example, some of the circumstances relative to the first Passover celebrated in Egypt, were, as Abravanel observes, used only on that occasion. He enumerates three: the taking up the lamb four days before; the sprinkling the blood upon the posts of the houses; the eating the passover with loins girt, shoes on their feet, and staves in their hands. The eating it, however, with unleavened bread, was not to be discontinued, but was always to accompany it; and therefore this precept was, with reason appointed, as an *ordinance for ever*. The same observation

may be applied to other precepts which were given them during their abode in the wilderness, but which were not needful to be observed when they were established in Canaan.

Your writers also bring forward Deut. iv. 2, in which it is said, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you this day." This passage, Maimonides considers as proving the eternity of the law of Moses: but, surely, there is no reason why such a conclusion should be drawn from it. It does indeed afford a strong argument against the Cabbala, and all the various traditions by which your teachers have made the law of God of none effect: but it by no means proves with respect to that law, that God has himself determined neither to repeal nor alter it. One of your own writers, R. Joseph Albo, makes the following just observation on this passage. "The Scripture prohibits *us* to add unto, or detract from, these precepts according to our will and pleasure; but what hinders the blessed God, either to add or detract, when his blessed wisdom shall think fit?" This, he illustrates, by the following amongst other examples: "A physician prescribes a diet to his patient for such a time as he judges convenient, which he does not declare unto the sick man. Now when the time

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\* Stillingfleet's Orig. Sacrae, Book I. c. vii. § 7, p. 144.

comes that the physician has obtained his end, he changes the diet, and permits his patient what he formerly forbade, and prohibits that which he formerly permitted."\* This text, therefore, can by no means be regarded as sufficient to prove the doctrine in question; but there is another on which equal dependence has been placed. It is the fourth verse of the 4th chapter of Malachi, by whom, (as R. Isaac observes) being the last of the prophets, the divine oracles were sealed. "Remember ye the law of Moses my servant, which I commanded him in Horeb for all Israel, with the statutes and judgments." This, he says, makes it manifest, that in no subsequent age would any other law be introduced than the law of Moses, which was propagated in Mount Sinai, otherwise called Mount Horeb. The same text is quoted for the same purpose by R. Lippman, as it is also by Kimchi, who, because the prophet, in the first verse of the chapter, foretels a day of terrible vengeance on the wicked, asserts that the day of judgment is referred to, and that, till that day, the Jews were commanded to observe every thing written in the law of Moses. Let the context, however, in which these words stand, be attentively considered, and it will be found that they have a very different meaning from that which these commen-

tators of yours ascribe to them. The Lord had, by this his prophet, reprov'd both priests and people for many offences committed by them, and for their great contempt of the law of Moses; and had especially reprov'd them for presuming on the delay of his judgments, and their imagination, that he would not take cognizance of their offences. He assur'd them that he would, in due time, make a separation between the righteous and the wicked; and for this purpose, would send his messenger to prepare the way before him; that the Lord should suddenly come to his temple and bring their doings to an exact trial. He admonish'd them that a terrible day of vengeance was at hand, when "all the proud, and they that did wickedly, should be as stubble, and the day that was coming should burn them up, and leave them neither root nor branch." That they might be prepared for this day, the Lord by Malachi exhorts them to "remember the law of Moses his servant which he commanded unto them in Horeb for all Israel, with the statutes and judgments." To this law it was especially needful for them to take heed; because they were to have no more prophets sent to them, but were to be left to it as their sole director, until the coming of Elijah the messenger who was to prepare the Lord's way before him, as it follows in the next verse, "Behold, I will send you Elijah the prophet,

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\* *Sepher Ikkarim*, lib. III. c. 14. cited by Bishop Patrick in loco.

before the coming of the great and dreadful day of the Lord : and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”\*

This Elijah (as it would be no difficult task to prove) was no other than John the Baptist, who was sent before the Lord to prepare his way : and had your ancestors attended to his instructions, and to those of Christ, whose forerunner he was, they would doubtless have escaped that tremendous curse with which their land was smitten. Some, indeed, did attend to them ; they embraced the Gospel and were preserved : but the rest, who “ stumbled at the word, being disobedient,” endured the severity of the divine vengeance in that dreadful day which the prophet Malachi foretold, and which Moses had long before described with the most surprising accuracy. So far therefore is this passage from supporting the cause of Judaism, that it rather militates against it, and aggravates the guilt of those who refuse to attend to that glorious angel of the covenant whom the Lord hath sent unto us.

I have now taken notice of the chief of those testimonies which your writers think that they may draw from the Old Testament on this subject. There is one, however, in the

New Testament, which many of them take great pleasure in urging. It is the declaration of our Lord himself : “ Think not that I am come to destroy the law and the prophets, I am not come to destroy but to fulfil. For verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.” On this passage, it may be observed, that as far as respects the moral law, which our Lord seems chiefly to have intended, he not only fulfilled it himself by his perfect and sinless obedience, but also taught his disciples to observe it far more strictly than the Jews had ever done ; as will be evident to all who study that most instructive chapter in which these words occur. As to the ceremonial law, he constantly observed its precepts in his own person, and wrought in the hearts of his disciples that inward holiness which its outward purifications were designed to typify. By the circumstances of his life, and by the offering of himself upon the cross, he realized all that had been shadowed forth in its ritual institutions. He also most exactly fulfilled the prophecies. So that, in truth, not one jot or one tittle of the law passed unfulfilled. His words, therefore, have been completely verified, notwithstanding the abrogation of those institutions, which were intended only to continue in force till they should be superseded by his religion.

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\* See the learned Dr. Pocock's commentary on this passage.



Having now, I trust, invalidated the arguments which you are accustomed to bring from scripture in proof of the eternity of your law, I shall endeavour to shew that you labour under a mistake with respect to its true nature, and the design for which it was given. You seem to imagine, that because it was delivered by God himself from amidst the thunders of Mount Sinai, and confirmed by such signal miracles, it must be unchangeable like its divine author. You maintain that its precepts, being the result of the wisdom of God, who appointed them for the good of man, we are not to enquire into their reason, but acquiesce in them as what are best calculated for our benefit.

To this statement, it may be answered, that the solemnity with which the law was given, and the miracles by which it was confirmed, do not necessarily prove that there existed no intention either to alter or repeal it. It was, doubtless, highly expedient that when the great Creator of heaven and earth saw fit to select a peculiar people from amongst all nations; to declare himself their immediate sovereign; and to give them a distinct law for the regulation of their religious worship, their judicial proceedings, and their conduct in daily life; it was highly expedient, I say, that every outward circumstance should be ordered so as to make the deepest impression on the minds of the people. But this, though it

proves their obligation to obey the law whilst it continued in force, and aggravates the criminality of their disobedience, does not establish the conclusion that all the parts of this law were of equal importance, or were intended to be of the same duration.

If the nature of the ceremonial precepts be considered, it will be found that they have, in themselves, no intrinsic excellence. Men might be very good without them; and very bad whilst they observed them. If they had been necessary to the right service of God, they would not (as Justin Martyr well argues in his dialogue with Trypho) have been left more than two thousand years without them. Nor, it may be added, would they have been frequently dispensed with, as we know they were. I will only mention a few instances of this kind. The rite of circumcision was not practised during the time that the children of Israel journeyed through the wilderness. Joshua and all the men of Israel compassed Jericho on the sabbath day. On that day also it was permitted to circumcise children, if it happened to be the eighth from their birth. Samuel and Elijah, who were neither of them Levites, and therefore not qualified by the law to perform such services, built altars and offered sacrifices in places which the Lord had not chosen to put his name there; yet both were accepted in what they did, and the latter had the testimony of a signal

miracle. Indeed, some of your own writers acknowledge, that a prophet was authorised to dispense with any of the laws except those concerning idolatry. Maimonides, one of the most celebrated, thus expressed himself; "If a prophet, concerning whom it is certain that he is a prophet, shall say to us, that any of the precepts which are delivered in the law is to be broken, or that more than one are at any time to be broken, whether they be of lesser or greater moment, we are commanded to obey him. And this we have learned by tradition from the wise men of old time, that, in whatsoever case a prophet shall say to thee, Violate the words of the law, as Elias did at mount Carmel, thou shalt obey him, idolatry alone excepted."\*

The same learned rabbi makes a very just distinction between precepts of indispensable obligation, and those which were merely of a ritual nature. He says, that "the particular manner of worship among the Jews, as sacrifices and oblations, were agreeable to God's secondary intention: but prayer, invocation, and the like, were nearer God's primary intention: Now (he observes) for the first, they are no further acceptable to God, than as all the circumstances of time and place and persons are observed, which are prescribed by God himself;

but the latter are acceptable in any person, time, or place. And for this cause it is, that we find the prophets often reproving men for their great sedulity in bringing oblations; and inculcating this to them, that God did not intend these as the principal instances of his worship, and that God did not need any of these things. Thus (1 Sam. xv. 22.) "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Isa. i. 11. "To what purpose is the multitude of your sacrifices unto me, saith the Lord." And Jer. vii. 22, 23. "For I spake not to your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices, but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people." Of which latter words Maimonides says, "they have perplexed all whom I have either seen or heard of. For, say they, How can it be, that God did not command them concerning sacrifices, when a great part of the law is about them." To which, Maimonides answers, "That God's primary intention, and that which he chiefly looked at, was obedience; but God's intention in sacrifices and oblations was only to teach them the chief thing, which was obedience." If then these ritual precepts were not agreeable to God's primary intention, but were only ordained in suberviency to a higher end, there

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\* *Hilchiot Jesode Tora*, c. ix. § 3. cited by Wagenseil in his answer to R. Lippman's *Carmen Memoriale*, p. 548.

can be no reason why they should not give place to a more spiritual dispensation, by which that end is more effectually answered.

Nor does this argue any mutability in God. He changes not, but man is continually changing; and he has therefore graciously adapted his dealings with men to their particular circumstances and capacities. In the infancy of the human race, God made himself known to men, by immediate manifestations of himself. He afterwards set apart the family of Jacob to be the guardians of his oracles, and to keep alive by the typical institutions of their worship, the remembrance of his intentions with respect to the Messiah. But when that Messiah appeared; when the Son of God himself came upon earth to accomplish all that had been foretold concerning him; the shadows fled away, and the substance remained; the ceremonies of the law which had served but as a scaffolding for the erection of the Christian edifice, were taken down; and, instead of a round of burdensome and expensive services, confined to one particular place, and incapable of being elsewhere performed, the true worshippers were commanded every where to worship God, who is a Spirit, in spirit and in truth.

Children of Abraham, I have offered these observations on the arguments by which you attempt to prove the perpetual obligation of your ceremonial law, not as the whole of what

might be said on so copious a subject, but as what seemed to me sufficient to weaken the confidence with which you maintain your opinion. I shall now endeavour, in the *Second* place, to prove, that the abrogation of the Mosaic ritual formed part of the counsel of Providence, and was expressly foretold by the prophets of the Old Testament.

That this abrogation formed part of the counsel of Providence is evident; because God, to whom all events are subject, has not only permitted but decreed the destruction of your temple (upon the existence of which your whole system of sacrificialure depended) the extinction of your priesthood, and the loss of your genealogies; so that the observation of the legal ceremonies is impossible, and their abrogation consequently no longer a ground of dispute.

Were there no other passage which could be brought in support of my assertion, that the repeal of the law was foretold, the words of the text would be sufficient. We here find, the Lord himself declaring by the mouth of Malachi (on whose testimony, as being the last of the prophets, your rabbins lay peculiar stress, we find, the Lord, I say, declaring by him) to your forefathers that he had no pleasure in them, neither would he accept an offering at their hands. And lest they should answer: If the Lord hath no pleasure in his people, and will not accept an offering at their hands, "what then



"will he do unto his great name," and by whom shall he be worshipped? He adds: "For, from the rising of the sun, unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering, for my name shall be great among the heathen, saith the Lord of hosts."

Here we find it expressly foretold that the Gentiles should be admitted into the church, as it is also in many other parts of Scripture. For though you Jews have been accustomed to imagine that you alone are to inherit the divine promises, God has repeatedly declared that all mankind are interested in them. When he announced to Abraham his gracious designs concerning Isaac, he said, "In thy seed shall all the nations of the earth be blessed." When Jacob foretold the coming of the Messiah, he added, "to him shall the gathering of the people be." Isaiah says, "It shall come to pass in the last days that the mountain of the Lord's house shall be exalted in the top of the mountains, and shall be exalted above the hills; and *all nations* shall flow unto it." In another place: "In that day, there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious." He represents Jehovah, as speaking thus to the Messiah, "It is a light thing that thou shouldest be my servant, to

raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light unto the Gentiles, that thou mayest be my salvation unto the ends of the earth." Zechariah, also, declared of him, that he should "speak peace unto the heathen; and that his dominion should be from sea even unto sea, and from the river even to the ends of the earth."

These are only a few of the many passages which might be adduced to corroborate the doctrine which I have attempted to derive from the text, namely, that all the nations of the earth are destined to be made acquainted with the true religion, and to become subjects of the Messiah's kingdom.

But can you imagine, that all nations were intended to be made observers of the Mosaic ritual—that ritual which your forefathers found so burdensome, and the ordinances of which it was impossible for any distant people to fulfil? Can it be imagined that the inhabitants of France and Britain, of China and America, ought three times in a year to attend the solemn festivals at Jerusalem? Are they, when polluted by any kind of ceremonial uncleanness, to go up to the temple for purification? Is the high-priest to travel to the most distant parts of the earth to inspect houses, the walls of which seem to be tainted with leprosy? But it would be endless to enumerate the examples by which it might

be shewn that the universal extension of the true religion, and the observance of the ritual law, are wholly incompatible. Evident, therefore, to any unprejudiced mind must it appear that that law was designed only to continue whilst your nation remained distinct from the rest of mankind; that by means of it they might be preserved from the idolatries of the heathen, and that it might act the part of a schoolmaster to bring them unto Christ.

But, besides this argument, another may be derived from those passages in which the alteration or abolition of some principal parts of the Mosaic ritual is expressly foretold. Thus, Jeremiah, in a passage which can only relate to the days of the Messiah, (c. iii. 16.) utters this prediction, "In those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more." Now the ark was above all other things essential to the temple service. It was the symbol of the divine presence, and with it every thing relating to religious worship was closely connected. Yet Jeremiah prophesies the removal of it, not as a calamity, but as the signal of a happier period. Surely, then, it must have been the divine intention to shew that a more sublime and heavenly religion was to take place of the ceremonial service.

The change also of the priesthood was, as it is well known, foretold in the 110th Psalm, where God declares with an oath to the Messiah: "Thou art a priest for ever after the order of Melchisedec." If the priesthood was to be translated from the tribe of Levi to that of Judah; and instead of being after the order of Aaron was to be after the order of Melchisedec, it is manifest that a change of the law was intended, as our apostle Paul in the seventh chapter of his epistle to the Hebrews (to which I would invite your serious attention) proves in the most convincing manner.

The prophet Daniel, in that remarkable prophecy which he delivers at the close of his ninth chapter, expressly declares that the Messiah "shall cause the sacrifice and the oblation to cease;" and accordingly at the exact period assigned by him, the daily service of the temple was abolished, and the temple itself destroyed. Gladly would I enlarge, did time permit, upon this and other well known predictions. I am compelled, however, to close my citations with that important one of Jeremiah, which appears most distinctly to foretel the abrogation of the old and the establishment of the new covenant.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took

them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity and I will remember their sin no more." (c. xxxi. 31—34.) Justly does the apostle Paul observe on this passage: "If that first covenant had been faultless, then should no place have been sought for the second. But in that he saith, A *new* covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

Let me then intreat you, ye children of Abraham, no longer to frustrate the gracious designs of God. Reject no longer the merciful offers which *he* makes to you in his Gospel, and which he has thus so plainly foretold by his prophet Jeremiah. Consider, seriously, the whole of the chapter in which these words occur. It is full of most precious promises to your now exiled and afflicted race; but those promises are

inseparably coupled with your conversion to the faith of the Messiah. Again then, do I beseech you to attend to the credentials of Jesus; lay aside the unjust prejudices which you have entertained against him. Enlist under his banners; believe his Gospel; and you shall find rest unto your souls, in the assurance of reconciliation with God. If you comply with this invitation, you will, I persuade myself, at no distant period, be gathered from the land of your dispersion, be restored to your own sacred territory, and enjoy that distinguished pre-eminence amongst nations, which the prophets have foretold, but which none can bestow upon you save Jesus the Anointed Son of God.

For you, my Christian brethren, I once more invite you to join with me in beseeching the God of Abraham, of Isaac, and of Jacob, to pour forth his converting grace upon Judah and upon Israel, and to return, for his dear Son's sake, the tribes of his inheritance. Fulfil this desire, O Father of mercies, we earnestly implore thee, through our only mediator and advocate, Jesus Christ thy son, to whom, &c.

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EXTRACTS FROM THREE LETTERS TO A FRIEND, ON UNITARIANISM.

LETTER I.

—IN my opinion, the whole importance lies here, as to whether we belong to that



highly privileged community over which the Lord Jesus presides “as a Son over his own house.” (Heb. iii. 4—6.) In this idea I am sure you will concur with me; the single point at issue is the old point, as to “what is truth?” You will say—and I will heartily join with you in the sentiment—that Christ himself “is the truth;” it all centers in him. He is the Sun, and Truth is the light which emanates from him—“he that followeth me (he declares) shall not walk in darkness, but shall have the light of life.” But then a second enquiry remains,—“What think ye of Christ? whose Son is he?” (Matt. xxii. 42—45: xxvi. 63—66. Let this be decided by no human authority, but by a voice from heaven—“This is *my* beloved Son;” not as a creature, not in the sense in which the creatures are called the offspring of God—but in a sense in which angels are not Sons; for, as a divine person, distinct from himself, the Father saith unto “*the Son*, Thy throne, *O God!* is for ever and ever.” (Heb. i. 8.) Here then, is the knot to be untied. It is upon this intricate question,—made intricate by reasoning unbelief—that professors of the Christian faith, from the Mahometan, up to the Trinitarian, split asunder into so many sects and denominations. The Unitarian Mahomet, and the Koran, acknowledge one God and one Christ. The Socinian Unitarian, and others, do the same. But, with

the divine Sonship of Christ, they are agreed in rejecting the idea of a pluripersonality in the sacred essence of Deity. And with these are leagued, the Unitarian Jews, and Deists in general, who, whilst they are the inveterate enemies of the name of Jesus of Nazareth, are likewise exceedingly adverse to the personal distinctions of the *Alehim* of the Hebrews, subsisting in the one Jehovah. (Exod. iii. 18.) These are all confederate together against this most obvious doctrine of revelation, but which shines pre-eminently conspicuous in the *Hebrew* Scriptures. Before the Christian æra, the Jewish writers indeed, though deplorably ignorant in general of their own inspired volume, confessed however, the plural meaning of the title *Alehim* (or *Elohim*), notwithstanding that they saw the doctrine enveloped in it but very darkly. But since the advent of Messiah, and their rejection of their own predicted Shiloh, the Jews, shut up in unbelief, are leagued with the Gentile Unitarians in open hostility against this truth. And, do you think you are likely to verge towards a purer Gospel, the nearer you approximate to this infidel confederacy of Mahomet, of Socinus, the Deist, and the Jew, against the manifestly express declarations of holy writ? The aversion of the *Jew* to this doctrine, which, to say the least of it, has generally prevailed from the first ages, in all the churches of Christ, I



mean, the doctrine of a trinity of personal distinctions in the unity of the Godhead, you can want no proof of. Their creed is, that the eternal is an unity, without any plurality of personal subsistences. And that you may know the sentiments of Mahomet, and those of the followers of Socinus, I will set them before you in their own expressions. The Koran, speaking of Christ, says,—“Verily, Christ the Son of Mary is the apostle of God. Believe, therefore, in God and his apostle, and say not there are *three Gods*. Forbear this; it will be better for you. God is but one God; far be it from him that he should have a Son.” Now, that Christ is the *Apostle* and High-Priest of our profession, is most true,—and also, that God is but one God. But who ever told Mahomet, that the *one Jehovah* subsists only in *one person*? Scripture speaks of “*the Father* and *the Son*,” and declares these two persons to be one divinity; but in opposition to this, the cry of infidelity has always been against the divine Sonship of Messiah, and with the Sonship, the doctrine of the Trinity is naturally enough exploded as a system which inculcates the idea of three Gods. The late Mr. Granville Sharpe observes, that the same word in point of sound, which goes to express Arabia in Hebrew, is the original term for a *locust*; the first, written with *ain*, being arab, and the second, arabah, written with *aleph*. Hence,

says Mr. Sharpe, the apostle has represented these *Arabian Locusts* (Revel. ix. 1—11) as proceeding from the dark vapours of the bottomless pit, *on account of the false Unitarian doctrine* which the Arabians propagated with the sword. From these, the Turks imbibed the same sentiments. I scarce need add, that Arabia was Mahomet’s birth place, and the country in which he first established his doctrines.

Next, let us attend to Dr. Priestley, the great modern champion for Socinian Unitarianism.—“The great article of the unity of God, will, in time, be uniformly professed by all that bear the Christian name; and then, and not before, may we hope and expect that being also freed from other corruptions and embarrassments, it will recommend itself to the acceptance of Jews and Mahometans, and become the religion of the whole world. But so long as *Christians in general* are chargeable with this fundamental error, of worshipping *more Gods than one*, both Jews and Mahometans will always hold their religion in abhorrence.” Now, what the Unitarian Priestley calls a fundamental error, and which the Mahometan Koran and Jewish Talmud view in the same light, that you will permit me to consider a fundamental truth, so that he who does not receive it is not properly a Christian. And so far from imagining its abolition a likely means of effecting their

conversion, you must allow me to esteem it the sign of their present reprobation, that neither Jew nor Mahometan, any more than Deist or Socinian, &c. will admit the plain scriptural doctrine of the proper divinity of the *Son of God*, and that of the personality of the eternal *Spirit*. But whatever becomes of the others, of the Jew at least we conceive a hope, that he will hear counsel, and receive instruction, and that he will be made wise to salvation in the latter day. For what is the prophetic word? It is this, that the children of Israel shall remain "*many days*" in their present infidel condition (and they have continued in it now almost eighteen hundred years), but that "afterward, shall they return, and seek Jehovah, *their Alehim*, (both the noun and the pronoun *plural*), and David their king" (Hosea iii. 4, 5). That is, as I conceive, they shall acknowledge the genuine import of "the name of the Father and Son and Spirit," as being the descriptive appellation of *their Alehim* co-existing in Jehovah the one sole God,—and they shall also acknowledge "the man Christ Jesus" for their David, or beloved king, and who, as united to the Godhead peculiarly in the person of the Son, the second of the Alehim in Jehovah, is constituted our Emmanuel or God-with-us. "We have seen and do testify that *the Father sent the Son to be the Saviour of the world.*" Now this Saviour sent, being

the Son personally, must be essentially Jehovah, who declares, that, "besides me, there is no Saviour." When Israel shall be brought to witness this good confession, then they shall perceive the truth of that of Solomon, namely, that "the fear of *Jehovah* is the beginning of wisdom, and the knowledge of *the Holy Ones* is understanding," that is, of *the Holy Alehim* (Prov. ix. 10).

This scriptural view of the subject is further confirmed by the cherubic figures. These are not creatures of the imagination, not Gentile conceits, nor yet Jewish fables; but figures divinely framed, correspondent to the pattern which God gave to Moses in the mount. The word literally signifies in the Hebrew, the similitude or likeness of the great or majestic ones, cherubin; that is, of the *Alehim* in Jehovah, and who are called in the 1st of Samuel, "these illustrious Alehim" (iv. 8.). The passage is too remarkable to be omitted. "The elders of Israel said, Wherefore hath Jehovah smitten us to day? Let us fetch the Ark of Jehovah. So the people sent to Shiloh, and the sons of Eli were there with the ark of the covenant of the Alehim. When the ark came into the camp (of which the cherubim of glory formed the most conspicuous part, being figures of beaten gold overshadowing the mercy seat with their expanded wings), all Israel shouted; and the Philistines

heard, and were afraid, for they said, The Alehim is come into the camp! who shall deliver us out of the hand of these illustrious Alehim? These are the Alehim who smote the Egyptians." In the same chapter, Jehovah is described as dwelling between, but more properly perhaps, as "*inhabiting* the Cherubim," these were the constituted symbols of his presence, and from between these representative figures the Lord had promised to meet and commune with his people (Ex. xxv. 22.) The Israelites were therefore anxious that the ark should be fetched, "Let us fetch the ark of the covenant of Jehovah out of Shiloh unto us, that when *it* (or *he*) cometh among us, *it* (or *he*) may save us out of the hand of our enemies. Nor was it any other presence of Jehovah that was promised to Moses, than his *penim* or *faces*, that is to say, the ark and mercy-seat with its refulgent *cherubic images*, which, as divine delineations of "Jehovah *sabaoth*," or the Alehim *the defenders* of Israel, were considered as a pledge of his favour and protection. "And Jehovah said, My presence shall go," that is, my *Penim* or *faces*, in the plural number, "*they* shall go," for the verb is plural as well as its nominative case. Which was as much as saying, "That which represents me in my pluripersonality, as the Alehim of my people, or in covenant with them, to be their *sabaoth*

or defenders, the cherubim of glory, even *these shall go*." And this only could satisfy Moses, who answered, "If thy presence go not," that is, if thy *penim*, or symbolical aspects or faces, if "*they* go not (for the verb and its noun are both plural), carry us not up hence. For wherein shall it be known, that I and thy people have found grace in thy sight? Is it not, in that *thou goest with us*?" (Ex. xxxiii. 13—16.) That this is the real sense of the passage is proved to demonstration from the inspired narrative of the fact as it afterwards took place. For in Numbers (x. 33—36.) we are informed that Israel departed from the mount of Jehovah three days' journey, "and the ark of the covenant of Jehovah went before them in the three days' journey *to search out* a resting place for them. And when the ark set forward, Moses said, Rise up, Jehovah! and let thine enemies be scattered, and let them that hate thee flee before thee. And when it rested he said, Return, O Jehovah! unto the many thousands of Israel." The secret of the whole Jewish worship may be said to have centered in the mystery of the cherubim, as representing the majestic persons in Jehovah *in covenant* (whence their name of *Alehim* the sworn ones),—and as prefiguring the then future incarnation of the Godhead in the person of the Son. And the doctrine of the Trinity *then*, as *now*, lay at the foundation of all true religion.



Hence those frequent allusions in the Old Testament to Jehovah the Alehim as inhabiting the cherubim, and hence also the direct application of the shadow, the wings, the feathers, &c. of those symbolical figures to the deity himself. That such was the current language of the faithful is manifest from those expressions of Boaz to Ruth,—“Jehovah recompense thy work, and a full reward be given thee of Jehovah, the Alehim of Israel, *under whose wings thou art come to trust*” (Ruth ii. 12). And what is David’s prayer? “Hide me under the shadow of thy wings;” and “be merciful unto me, for my soul trusteth in thee, yea, in the shadow of thy wings will I make my refuge” (Psalm xvii. 8. lvii. 1). And that this was said in reference to the Cherubim as representative of the Alehim, is evident from the express mention, in other places, of the Beth-alehim or Tabernacle in which these images were placed. “How excellent is thy loving kindness, O Alehim! therefore the children of men put their trust under the shadow of thy wings; they shall be abundantly satisfied with the fatness of *thy house*.” Again, “I will abide in *thy tabernacle* for ever, I will trust in the covert of thy wings” (Ps. xxxvi. 7. lxi. 4.) Nor is that to be omitted which occurs in another Psalm (xci. 1—4.)—“He that dwelleth in *the secret place* of

under the shadow of the Almighty; he shall cover thee with his feathers, and under his wings shalt thou trust.”

Now the *penim*, or faces, or aspects, of the cherubic figure, were four; that is to say, three of them, as representing the Alehim, or personal distinctions in Jehovah, were those of an ox or calf, a lion, and an eagle,—and the fourth was the face of a man, as prefiguring the union of the human nature with the divine in the face or person of the *Son* represented by the *lion*; and who is therefore called, not only “the lion,” but the lion “of the tribe of Judah,” to designate him as being, in his incarnate state, at once “the *root* and the offspring of David,” or, what is the same, the *Son* of David and David’s *Lord* (Matt. i. 1. xxii. 42—45. Rev. v. 5. xxii. 16.) And because of their being intended exhibitions of the mystery of Jehovah, the Alehim of the Hebrews, and his incarnation in the fulness of time, they are therefore signalized by St. Paul, as “the cherubim of glory,” (Heb. ix. 5.) a most suitable designation for them as shadows of the Father of Glory, the Lord of Glory, and the Spirit of Glory, who together constitute the Alehim or God of glory, subsisting indivisibly, although distinctly, in the unity of uncreated Deity. (Eph. i. 17. 1 Cor. ii. 8. 1 Pet. iv. 14. Acts vii. 2.)

EXONIENSIS.

PROBABLE DESCENT OF THE  
AMERICAN INDIANS.

*To the Editors of the Jewish Expositor.*

Gentlemen,

HAVING observed in your monthly publication for October last, a letter "On the origin of the Tartars," wherein reference is made to Dr. Fletcher's reasons for believing that nation was formed by the children of Israel who were taken captive by Shalmanaser; and having noticed in the number for October 1817, a letter on the American Indians, in which it is conjectured that they are of Israelitish extraction; I beg leave to send you, the following extract from Dr. Robertson's disquisition (contained in his *History of America*, Book iv. p. 47—49, London Edit. 1808) on the origin of the Americans; which I hope may prove acceptable to some of your readers, who may perhaps conclude, that either the Tartars or the Americans cannot have been derived from that source, and that consequently, one of the suppositions must be erroneous; but, by which it will on the contrary appear, by the authority of that learned and acute historian, that the two opinions, far from being in apposition, tend rather to support each other.

"Though it be possible that America may have received its first inhabitants from our continent, either by the northwest of Europe or the northeast of Asia, there seems to be good reason for supposing that the

progenitors of all the American nations, from Cape Horn to the southern confines of Labrador, emigrated from the latter rather than the former. The Esquimaux are the only people in America, who, in their aspect or character, bear any resemblance to the northern Europeans. But among all the other inhabitants of America, there is such a striking similitude in the form of their bodies and the qualities of their minds, that, notwithstanding the diversities occasioned by the influence of climate, or unequal progress in improvement, we must pronounce them to be descended from one source. There may be a variety in the shades, but we can every where trace the same original colour. Each tribe has something peculiar which distinguishes it, but in all of them we discern certain features common to the whole race. It is remarkable, that in every peculiarity, whether in their persons or dispositions, which characterise the Americans, they have some resemblance to the rude tribes scattered over the north-east of Asia, but almost none to the nations settled in the northern extremities of Europe. We may, therefore, refer them to the former origin, and conclude that their Asiatic progenitors, having settled in those parts of America where the Russians have discovered the proximity of the two continents, spread gradually over its various regions. This account of the progress of population in Ame-

rica, coincides with the traditions of the Mexicans concerning their own origin, which, imperfect as they are, were preserved with more accuracy, and merit greater credit, than those of any people in the New world. According to them, their ancestors came from a remote country, situated to the north-west of Mexico. The Mexicans point out their various stations as they advanced from this, into the interior provinces, and it is precisely the same route which they must have held, if they had been emigrants from Asia. The Mexicans, in describing the appearance of their progenitors, their manners and habits of life at that period, exactly delineate those of the rude Tartars, from whom I suppose them to have sprung."

The modest and judicious remarks of Dr. Robertson on his disquisition, should not, I think, be omitted here: "I have ventured to inquire, but without presuming to decide; satisfied with offering conjectures, I pretend not to establish any system. When an investigation is, from its nature, so intricate and obscure, that it is impossible to arrive at conclusions which are certain, there may be some merit in pointing out such as are probable."

Who, are the descendants of the ten tribes of Israel? is not indeed a question less difficult to solve, than that, Who were the ancestors of the Americans? And will not most probably receive a complete answer, until "The Lord shall set his

hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth."\* Then, "The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you (O house of Israel) before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."†

F. J.

#### CRITICAL REMARKS ON JEREMIAH XXIII. 6. & XXXIII. 16.

*To the Editors of the Jewish Expositor.*

Gentlemen,

IN my last letter, I sent you some critical remarks on Jer. xxiii. 6. According to my promise, I now proceed to consider the Hebrew text, and the genuine sense of Jer. xxxiii. 16. If we place these two passages of Scripture in opposite columns, I think no doubt can remain of their parallelism;

\* Isaiah xi. 11, 12.

† Ezekiel xxxvi. 23, 24. 27.



and consequently, they may throw light on each other, and serve for mutual correction, if any errors exist in the Hebrew text.

Jer. xxiii.

5. "Behold, the days come, saith THE LORD, that

"I will raise unto DAVID a RIGHTEOUS BRANCH, צמח צדיק, and a King shall reign and prosper, and shall execute judgment and justice in the earth."

6. "In his days Judah shall be saved, and Israel shall dwell safely: and this is his name where by he shall be called, THE LORD OUR RIGHTEOUSNESS."

Jer. xxxiii.

14. "Behold, the days come, saith THE LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah."

15. "In those days, and at that time, will I cause THE BRANCH OF RIGHTEOUSNESS צמח צדקה, to grow up unto DAVID; and he shall execute judgment and righteousness in the land."

16. "In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, THE LORD OUR RIGHTEOUSNESS."

On comparing these two passages, the reader can scarcely fail to observe one striking difference, namely, the substitution of *she* for *he* in the 16th verse of the xxxiii chapter, which not only neutralizes the force of a very striking passage, but renders it very obscure, if not unintelligible. There is no substantive besides "Jerusalem," to which the pronoun *she* can refer; and I would ask any man of plain common sense, what can be meant by saying, that the name of Jerusalem shall be called "Jehovah our righteousness,"

יְהוָה צְדִקְנוּ? Let us now examine the Hebrew text, and endeavour to ascertain, whether the various readings and the ancient versions will enable us to correct it. I shall confine my critical remarks to the latter part of the 16th verse, which, as we have seen, is parallel to the latter part of chap. xxiii. 6. וזה אשר יקרא לה יהוה צדקנו. Literally, "And this .... which he shall call her, Jehovah our Righteousness." In these few words there appears to be no less than three errors, which the collated readings enable us to correct. First, the omission of the word שמו after וזה, which our translators have very properly inserted in italics, as necessary to complete the sense. This word is preserved in three MSS. collated by Kennicott, and was the original reading of two collated by De Rossi.\* It is also confirmed by Chald. Vulg. Syr. Ar.† The Septuagint omits the 14th and all the following verses of this chapter. Secondly, for יקרא two of De Rossi's MSS. read יקראו, and it was the original reading of another MS.‡ This reading is confirmed by Chald. Vulg. Syr. Ar.† as well as by the parallel passage Jer. xxiii. 6. and by the Chald. Vulg. Syr. and Ar. versions of that pas-

\* Doederlein Bihlia Hebraica in loc. He mentions four of Kennicott's MSS. as containing this reading, but I can only find three in Kennicott's Heb. Bib. viz. 150, 375, and 461.

† Waltoni Biblia Polyglotta.

‡ Doederlein



sage.\* The third error is that which has been already noticed, the substitution of לה for לו. But לו is happily preserved in one of Kennicott's MSS. and in another, ה is on an erasure: † לו is also in the margin of one of De Rossi's, ‡ and is the reading of Vulg. Arab. and perhaps Syr.§ I shall now place the two parallel verses together, and then subjoin what seems likely to have

been the true and original reading.

Jer. xxiii. 6.

וזה שמו אשר יקראו  
יהוה צדקנו

Jer. xxxiii. 16.

וזה אשר יקרא לה  
יהוה צדקנו

Corrected Text.

וְזֶה שְׁמוֹ אֲשֶׁר יִקְרְאוּ לוֹ  
יְהוָה צְדָקְנוּ

\* Waltoni Biblia Polyglotta.

† Kennicott Vet. Test. Heb.

‡ Doederlein.

§ In the Latin version of the Chaldaic, in Walton's Polyglott we read, "et hoc est nomen quo vocabunt eum:" but it must be confessed, that the corresponding Chaldee does not warrant this translation. The words are, וְזֶה

שְׁמָהּ דִּיהוֹן קָרָן לָהּ. "And this is her name which they shall call her," whereas, to justify Walton's translation the word should be, שְׁמִיהּ and לִיהּ

which are the words used in the Chaldee Paraphrase of Jer. xxiii. 6. And perhaps, a collation of Chaldee MSS. would prove this to be the true reading of Jer. xxxiii. 16, also.

"And this is his name which they shall call him, JEHOVAH OUR RIGHTEOUSNESS."

I fear these dry details of criticism will be but little palatable to the generality of your readers. But if they shall tend in any degree to support a doctrine of such vital importance as the divinity of our Redeemer, I shall esteem it an abundant compensation for that share of time and attention, which the investigation has required.

KIMCHI.

## PROCEEDINGS OF THE LONDON SOCIETY.

### REPORT OF A JOURNEY IN AUGUST & SEPTEMBER 1818.

The Rev. Mr. Nitschke having lately made a journey into Bohemia, &c. to promote the objects of the London Society, we subjoin an extract of his Journal.

HAVING already in the year 1818, undertaken a journey through a part of Poland, with a view to inquire into the pre-

sent state of the Jews in that country, and, having in the following year travelled to Berlin for a similar purpose; I frequently since that time, felt a wish to visit some parts of the kingdom of Bohemia in the same view. The Society for promoting Christianity among the Jews, established at London, had with a degree of interest received my communi-

cations and remarks relative to the Jewish nation, and now requested and commissioned me to undertake the expedition last proposed. Their wish was, that I should endeavour to find proper opportunities for the distribution of the Hebrew New Testament, and discover a suitable place for establishing an institution for educating Jewish children. I resolved, accordingly, to set out on this journey August 19th, and extend the plan of it farther than was at first proposed.

Two days previous to my departure, I was invited by the Rev. Dr. Pinkerton who had arrived at Herrnhut, and had been informed of my intention to meet him there, for some conversation connected with the design of my expedition. I immediately hastened thither, and was gratified with becoming personally acquainted with this active and blessed servant of our Lord, who hitherto had only been known to me by correspondence. We conversed on the state of the Jews, and on the best manner of disseminating among them the saving knowledge of our Lord and Saviour. We fully agreed in our views, and he will, after his arrival at London, submit his sentiments and proposals to the Society. We parted in mutual brotherly love; and having taken leave also of my dear brother Ramftler, of Fulneck, who was at Herrnhut as a member of the assembled Synod of the Brethren's church, I returned on the following day

to the place of my abode at Niesky, from whence I immediately proceeded on my journey with fervent prayer to God our Saviour, that he would prosper and bless my undertaking.

Aug. 20. I arrived at the Brethren's settlement in Neusaby, in Silesia, where two daughters of Jewish families have recently been educated in a seminary for young ladies. They not only frequented the instruction in Christian doctrine given to all the pupils, but were present at public worship along with the rest, and particularly at the meetings for edification, which are held for the children exclusively.

The next day I went to Glogau, where nearly eighteen hundred Jews live, took a view of their synagogue, which is among the most elegant which I saw on the whole journey, conversed with several Jews on their present deplorable condition in a religious point of view, and distributed some copies of the Hebrew prophets and four Gospels, which I had in my possession, and which were gladly accepted.

Besides the principal synagogue, there is another in this city, in which a collection is made on every sabbath, the amount of which, is, on the New Year's day of the Jews, applied for the purpose of clothing the most indigent of their nation.

A gentleman who is intimately acquainted with the Jews in this city, told me much

of their want of moral and religious principle, though they live in the exercise of various charitable deeds, and have particularly good regulations for the purpose of providing for their sick. He also noticed, that he was much struck at the festival of the nativity of our Saviour, to have heard several Jews, who stood near to him in a Christian church, which many of them frequently attend, join the congregation aloud in singing; "Unto us is this day born a Saviour."

The children of the Jews assemble here at seven o'clock every morning for prayer, attend school-hours until twelve, and in the afternoon, between two and six o'clock, after which they again meet for prayer. Some teachers instruct them in the rudiments of learning, but more particularly they are trained for the study of the Talmud, they are the whole day closely occupied, and under constant inspection.—Those of them who are to be instructed in the higher branches of learning, frequent afterwards either the academy of the Lutherans, or the Lyceum, in the college, formerly in the possession of the Jesuits.

The sight of a multitude of felons, who are sentenced to work at the fortifications, and after a fixed number of years are again liberated, if some traces of a reform of conduct are perceived in them, moved my compassion toward these wretched people, who by the power and deceitfulness of sin,

have reduced themselves to this sad situation, and in whose dispositions and conduct a real amendment probably takes place but rarely, because they have no means for instruction and exhortation, and see no examples worthy of imitation. This induced me to send to the commander of the fortress, some New Testaments and a number of tracts for their instruction, and with a view to lead them to reflect on their degraded state, which were received with marks of sincere gratitude.

Having the 22nd, arrived in good time at Schlichtingheim, a small town, inhabited by about sixty Jewish families in great poverty, I soon found an opportunity to speak with some of them concerning the education of their children; they declared, that their circumstances did not permit them to keep a school-master, wherefore many of them attend the school of the Christians, while others grow up in absolute ignorance and idleness. I paid a visit to the Rector of the place, the Rev. Mr. Karthaus, and the director of the school, Mr. Glotz. Both of them confirmed the accuracy of the information which I had received. They are men who would gladly lend their assistance for the execution of every good purpose. I conversed with them at large on the endeavours of the London Society for promoting Christianity among the Jews, and more particularly, on the schools for children of the Jewish nation established by this Society at



London. Upon my enquiry, Whether a similar institution might be established in this place? they assured me, that this would be easily practicable, but that means were wanting for the purpose. They would gladly co-operate in such a design, and suggested the following hints :

The children of those Jewish inhabitants, who could pay for their instruction, already attend a Christian school, taking share in every part of education, joining with other children in singing Christian hymns, repeating with them the same prayer, the Lord's prayer, the Apostle's Creed, &c. Even at Christmas, they, with other children, committed to memory the usual hymns which are learned and sung at that season. The views of the Society would, therefore, be most suitably accomplished in this way.

Many more, and perhaps all the Jewish children there, would probably frequent the Christian school, if their parents were not required to pay for it; and if the requisite means could be furnished for the maintenance and education of some fatherless children of this nation in the families of Christian inhabitants, this would soon become known among the numerous Jews who live in this vicinity, and would be gratefully acknowledged by them as a work of Christian charity. Yet it would not be expedient to make it an absolute condition, that the children must attend the instruction in Christian

doctrine, which is given out of the school hours to the growing youth by the protestant minister of the place. The Jewish children have sufficient opportunity in the school itself, to hear of the truths of Christianity, which being no longer quite unknown to them, may hereafter give occasion for them to open their ears and hearts the more readily to the saving truths of the Gospel. This place is therefore recommended to the Society as deserving its particular attention, with the request, to communicate to me their observations and resolutions.

In the afternoon I proceeded to Fraustadt, paid soon after my arrival a visit to the Protestant Minister Gerlach, and conversed with him on the dissemination of the Bible, for which Mr. Pinkerton during his visit at Posen had taken some preliminary measures. But with sorrow I learned that but few individuals had hitherto manifested an interest for this excellent cause, while in general little inclination and activity for promoting it are perceived.

In this town, I called upon a celebrated Jew, whose name is ———, and who is the agent of the Jewish population, in transactions with government. He is an intelligent man, not without philosophical and mathematical knowledge, but a stranger to the salutary truths contained in the doctrine of our Lord and his apostles. The Hebrew Gospels, of which I



presented him with a copy, he received with pleasure.

In the evening I went at the conclusion of the sabbath (schabbes) to the synagogue, and conversed with a young well educated man, who declared their whole worship a mere system of ceremonies, which are needful for the vulgar, though he joined himself in the performance of these ceremonies. While many aged Jews were engaged in devotion, others manifested so much levity, talked in an unbecoming manner, and went to and fro, so that this worship of God, as it is called, was truly disgusting, and the declaration of Jehovah by the prophet: "I will not smell in your solemn assemblies" (Amos v. 21), appears applicable even at this time. The 25th I went to Lissa, where I arrived about noon. This place, which formerly was very small and insignificant has become a considerable and very populous town by means of the emigration of the well known Bishop Amos Comenius of the ancient Bohemian and Moravian brethren's church in the year 1631, who with a great number of his followers settled in that vicinity. Though the town was almost wholly reduced to ashes by means of a conflagration in the year 1656, and even now is not rebuilt in its whole former extent, yet a considerable number of the descendants of those Bohemian brethren live here at this time, who adhere to the

Reformed church. Eleven congregations of their union still exist in this country. But, alas! it is painful to find a confirmation of the truth, that the descendants of those Christians, who left house and home for the sake of the Gospel, and endured the greatest tribulation, even unto death, often are destitute of the principles and experience of their ancestors, while they still glory in a form of Christianity, and no more exhibit in their lives the spirit and the life, which is of God. I became personally acquainted with the aged Mr. Cassius, consenior of the unity of Bohemian brethren, and met at his house Mr. Boxnemann, general senior, member of the consistory, and minister of the protestant congregation, belonging to the unity at Posen, with whom I had an extensive conversation; paid also a visit to the Rev. Mr. Sojo, Minister of the reformed church, and recommended to him, as well as to the two gentlemen before named, an active zeal in the dissemination of the holy scriptures, which are able to make us wise unto salvation.

I then turned to the Jews, who constitute two thirds of the inhabitants of the town, and amount to 5000, viewed their synagogue and the academy, where the bochers (students) meet day by day for reading the Talmud, and studying the contradictory doctrines of it, which is their employment from the early morning until late in the evening. A young scholar

turned with much ingenuousness to me, showed me their various doctrinal books, and among the rest, an extract from the Torah with explanations of the Talmud, and the traditions of the Fathers with notes. I requested him to visit me in my lodging, which he readily did. After some conversation with this amiable youth, I gave him the Hebrew Prophets, and the four Gospels, as being part of our Christian Torah, which he gratefully accepted. No sooner had he left me, than he returned with some of his companions, who requested the same gift. In the evening and next morning before my departure some more came, making the same request, so that I distributed eleven copies of those books among them, and was under the necessity to dismiss some of them without granting their request, as my store was scanty. Until late in the evening I was engaged in conversation with a Jew, of the name of ———, who is convinced of the truth of Christianity, and with whom I could speak on several subjects connected with our faith, to mutual satisfaction, so that we parted with sentiments of affection, hoping to meet again on some future occasion. A creditable individual assured me that there are several Jews at Lissa, who would gladly embrace Christianity, if they knew how to maintain themselves and their families.

The Rabbies in this place were formerly in high repu-

tation throughout Poland, so that some of them have even presumed to excommunicate many of their nation in adjoining countries. This would be a suitable station for a Jewish missionary, because in many neighbouring towns a great number of Jews live among Protestant Christians, and they do not manifest the same obstinacy as other Jews in the interior of Poland.

Well satisfied with my visit here, I proceeded on my journey the following day. In Reissen, a small town in Silesia, where thirteen Jewish families live, a Jew repeatedly and urgently called upon me, that I might purchase his stock of fine wool. But when I replied, that I would sell him something better, without money and without price, even spiritual milk and wine, the enjoyment of which would cause his soul to live, he wished me a good journey and went away.

Having passed through the towns of Tchernan, Hernstadt, Winzig, and Wohlan, in which according to ancient usage but one Jew is permitted to live, I arrived the 25th about noon at Dyrhenfurt, where a large and noted printing-office for the Jews is established. A large new edition of the Talmud, consisting of twelve volumes in folio, was just printing, as well as a new work of a celebrated rabbi at Rawa, in Poland, which contains a casuistry, extracted from the Talmud and enlarged with

notes, in one hundred and forty sheets in folio. I showed the director of this office the Hebrew Gospels, and to his question: For what purpose is this? I replied, That the Jews may read our Torah, as we are accustomed to read theirs. When I asked, whether the New Testament might here be printed with rabbinical characters, he referred me to the director of the printing-office in Breslaw. About fifty Jewish families live here in the midst of about an equal number of Protestant and Catholic inhabitants. In the evening I arrived at Breslaw. Professor Schiebel and the Rev. Mr. Muenster paid me an agreeable visit, and as they are members of the Bible Society here, our conversation turned both upon this subject and upon the immediate purpose of my journey. With much pleasure I learned, that Mr. Muenster possessed a copy of the Jewish German New Testament, for which I had enquired in vain at almost every place of my journey, as it is now very scarce. By his kindness towards me, as a former schoolfellow, I obtained it, and have already sent it to the London Society as a valuable work, calculated to promote their blessed activity among the Jews. At the close of this report I shall express myself more distinctly upon this subject. I asked the proprietor of the Jewish printing-office of Dyhrenfurt, whether he would print this book. Gladly as he would have

reaped the advantage of it, he declined it, because he would thereby bring his printing-office into disrepute among the Jews, and would be suspected of promoting the cause of Christianity.

The Candidate of Divinity Julius Edward, my former companion on a journey in Poland, the history of whose conversion from Judaism to Christianity I have communicated, and who now is employed as lector at the church of St. Mary Magdalen, I found more established in his conviction of the truths of Christianity, and earnestly intent upon being a witness of Jesus Christ and his salvation, of which he even now testifies with warmth of heart when occasionally supplying for a minister.

My friend Mr. Neumann, principal teacher of the seminary for Jewish children, established in the year 1791 by King Frederick William, received me cordially, and showed me the regulations of this institution, in which one hundred and fifty boys are, in various classes, instructed in the elements of knowledge. He expressed his conviction, that few of these children would in future be Jews in the former sense and spirit of the word. He does not bring up his own children in the principles of Judaism. In the evening I visited him out of the city in a garden, where he resides during the summer, and found with him his brother-in-law



Fischer, who some years ago has with his whole family been added to the Christian church by holy baptism. He has an employment as professor of medicine at the university here, and is a man of considerable erudition. The whole evening was spent in conversation with these two men. Both agreed that the Talmud was a principal obstacle in the way of the conversion of the Jews to Christianity, and that the undue veneration paid to it ought to be exposed, and its absurdity demonstrated, which indeed even some Jews at this time attempted to do, among the rest some learned Jews at Posen, who were about to publish a work in that view. In Breslau, a Jew is at present engaged in translating the apocryphal books of the Old Testament into the Hebrew. It is an undoubted fact, that the Talmud encloses and secures Judaism like a wall of brass; for the traditions contained in it were, as they suppose, orally delivered by God to Moses, and the explanations which their rabbies add to the written word of God, are deemed by them as valuable and authentic, as the dogmas of the church, and the interpretation of the holy Scriptures, contained in the writings of the fathers, are by the Roman Catholics. Mr. Neumann remarked, that in the four Gospels, which I had sent to him, some passages were translated too literally, and did not therefore fully express the sense.

He much approved of the plan, that the New Testament be printed with rabbinical characters or in the Jewish German dialect, which would be particularly useful for the Jews in Poland, because most of them could not even read much less understand the *Hebrew*. He said, if it should be printed at Breslau, he would beg leave to correct the press gratuitously, that he might do something for promoting the good cause. We parted in cordial friendship.

Having stayed two days at Breslau, and finding no more to be done for the immediate purpose of my journey at present, I continued my journey, Aug. 25th, and visited the Rev. Mr. Bergis, at Rackschuetz, who, during his former residence at Breslau, had exerted himself to spread the knowledge of our Lord among the Jews, but, at his present place of abode has little opportunity for it, though he is still much interested in the conversion of the people of Israel. I proceeded by way of Strigau and Landshut, where no Jews reside, to Schmiedeberg. Here I spent a day of repose, being a Sunday, chiefly in conversation with a much respected friend.

Aug. 31. I travelled across the Silesian mountains to Bohemia, and passed the toll-house Koenigshahn at the frontiers, where travellers are usually much detained, without much difficulty. In the evening, I arrived at Trattenau,



where but one Jewish widow resides, whose late husband was inspector of the imperial salt works. I called upon her, and found her to be a pious lonely widow, whose two sons, being well educated, assist her in procuring a maintenance, by keeping a shop. The eldest of the two, afterwards visited me in my lodging, and manifested much confidence and candour.

Sept. 1st. I came by way of Arnau and Patschkau, to Gitschin. Here I purchased some articles in a Jewish shop, and perceived in the demeanor of the people at the shop, something which induced me to ask, Whether they belonged to the society of Subsuids? They replied in the affirmative; and I still became acquainted with another family belonging to this community, from whom I received a recommendation to some of their people at Prague.

The following day I arrived by way of Sobotka at Young-Bemtzlau, went in the evening, at the usual hour for prayer, to the synagogue, and afterwards conversed with some Jews concerning their present condition. Upwards of one hundred Jewish families reside here, mostly in indigent circumstances. After passing through Old Buntzlau and Brandeis, I entered Prague, Sept. 5th, in the evening. A book having come into my possession during this journey, the author of which is Peter Beer, Jewish Professor of morality at Prague; I paid a visit to him early in the morning of the

next day. He is stationed as teacher of religion at the large school for Jewish children of both sexes, which is established here, and is frequented by more than four hundred of them. The school is superintended by a director of the Roman Catholic persuasion, and several teachers give instruction in elementary branches of knowledge, some also in the higher sciences. After a long conversation with Professor Beer concerning the situation of the Jews, I went into the Jew-town, as it is called, which is inhabited by nine thousand of them, besides several hundred who live scattered in the city. I passed in various directions through this residence of the Jews, took notice of their employments, observed among them various tradesmen, but most of them employed in a small way of commerce, old and young, in a noisy bustle, opulence contrasted with abject poverty, filth in the streets and in most of the houses, which cannot escape even the most superficial observation; in fine, a multitude of human creatures, who set no value on the comforts of this life, and have no relish for the pleasures of a happy mind. In the afternoon, I visited Aaron Wohle, a venerable old man, to whom I had an introduction from Gitschin. To various questions relative to the society of Subsuids, I received an unsatisfactory answer, and perceived, in general, a great reserve; after some time however, he, and still more

his friend, and former teacher of his children, Benedict Pitschotsch, became more communicative. We promised each other a more extensive conversation on the following day. This took place, and I conversed with them for an hour, whereby I obtained some additional knowledge of their association, though several Jews of whom I had made similar inquiries, had assured me, that my endeavours in this respect would be fruitless. The result of my careful investigation is this: The Subsuids, or Schabzels, as they are called in derision, are an ancient Jewish sect, in existence already in the first centuries of the Christian era, whose founder was a certain Sabathai Scevi. The members of this sect were scattered in Poland, Hungary, and in the countries which now belong to the Turkish empire in Europe. About forty years ago, this sect was again raised in reputation, and spread its influence, a certain Baron Von Frank becoming its leader, who, with a number of his associates, repaired from Poland to Offenbach near Frankfurt on the Mayn, and lived there in oriental splendour until his death. These people excited much notice in that neighbourhood, and held religious assemblies, which no stranger was permitted to enter. As their conduct was blameless before all men, they were thought to be a society of Jews, who in secret worshipped the Saviour of the world, and held the Christian faith. I

thought so myself, in consequence of my conversations with Baron Von Frank, jun. whom I met twice in travelling through Silesia, and who seemed to manifest Christian sentiments. But I am now convinced of the contrary. They are still real Jews. They are a mystical sect, who give allegorical interpretations of many passages in the Torah, and zealously study the Kabbala, with a view to predict future events by calculations, relative to which, written communications circulate among them. About twenty years ago, they pretended to have discovered in this way, that the promised Messiah would now appear. This, they announced in letters written with red ink, to the Jewish congregations in Poland, Bohemia, and Moravia, exhorting them to repent. But though their numbers by this means rapidly increased, their cause declined again with the same rapidity, when the fulfilment of their hopes did not take place at the appointed time. The greater part of the Jews detest this society, and accuse them of the most execrable crimes, nor are they tolerated in the synagogues; while others, who profess to be more intimately acquainted with them, describe them as moral characters, which, from their own expressions, I am inclined to believe. After much conversation, I asked; as I perceived from their declarations, that they considered Jesus of Nazareth as a great reformer of the Jewish nation;

who had died as a martyr for the truth, Whether they did not believe that they needed a Saviour, to atone for their sins, and to save their souls? They owned their moral corruption in thoughts and actions; but supposed, that God, as a merciful Father, who knew their hearts, would pardon all their defects, in consequence of their endeavours to do good, and to abstain from evil; and, according to their own expression, to raise the spirit more and more above the flesh. Upon my enquiry, Whether they, with this persuasion, had a cheerful hope of eternal life, and could venture to stand before the Lord as the future judge of all flesh? they replied, Yes; that they could. I then closed the conversation, being unable to speak more powerfully to their hearts, and we parted in a friendly manner. A young man who lives in this house, and had heard part of our conversation, visited me in my lodging. He is wholly destitute of clear, religious principle, and did not appear susceptible of a better conviction. On the contrary, two visits from the two adult sons of Professor Beer, and from Lewis Jeiddeles, one of their juvenile companions, who are about to renounce Judaism, and to devote themselves to the study of medicine and the law, gave occasion for pleasing conversations. I presented them with a copy of the Hebrew prophets and gospels, of which, I had already given several copies to

their father for distribution. He urgently intreated me to procure for him four copies of the whole Hebrew New Testament, which he would apply as follows: one to the Catholic prince and bishop Clumzansky at Prague, one to a learned rabbi at Arrat, in Hungaria, one to his brother Beer, at Meseritsch, in Moravia, and one for his own use. After my return from this journey, I found the box of books sent by the Society, and immediately sent four copies of the Hebrew Testament to Prague, and five to Breslau.

Having, already on the preceding day, took a view of the Jew-town, while the inhabitants were busily employed at their daily labour, I went thither again to-day being the sabbath (schabbes). There are in this town, fifteen synagogues, one of which is held most sacred, and therefore most numerous attended by the devout Jews. It is called the Old Synagogue, and it is said to be the most ancient Jewish meeting-house built since the destruction of Jerusalem; repairs of it are not allowed to be made, because it is supposed that death would be the consequence, of which an instance was related to me. This synagogue therefore is quite black within, filthy and very dark, as it is not even deemed lawful to clean the windows from the cobwebs, and it is filled with nauseous smells. That this edifice is very ancient, is evident from its appearance and structure. By the testimony of Hageck, in his Bohemian Chro-



nicle, Jews lived at Prague, as early as the year 995, valiantly aiding in the defence of the city against a hostile assault. This building is quite unsuitable for the worship of God. An excellent infirmary for the poor of their nation, at which two hundred persons, waiting upon the sick and caring for the interment of the dead, are employed, was noticed to me. By this employment, they expect to gain much merit before God. As they told me that this infirmary was viewed and admired by many eminent persons, I was induced to go to it, but could discover no peculiar excellency in this institution, but on the contrary, perceived a striking want of cleanliness and good air, so essential for the recovery of patients.

In an adjoining old burial-place, a large grave-stone was shown me, at the side of which, in consequence of a legacy left for this purpose by the person here interred, several Jews address prayers to God at stated times, with a view to avert such calamities, as might impend upon the Jewish population. A Jew, who immediately after my arrival at Prague offered his services to me, observed, that he could not wait upon me until after eight o'clock in the morning, because it was incumbent upon him, as his father had lately departed this life, to pray at his grave day by day, for the space of a month, and afterwards every Friday, for a whole year. Being questioned, for what purpose he did so; he

replied, That though his father's body rested in the grave, his soul was still in a state of suffering. Accordingly, these people appear to believe in a state of purification after death, a kind of purgatory, and to perform something like masses for the souls of the deceased.

Sept. 6th, I attended divine worship in Catholic churches, some of which are most magnificently embellished. The silver monument of Nepomuck, the tutelary saint of Bohemia, and especially of the city of Prague, is peculiarly deserving of notice. Dark superstition still prevails here in the performance of divine service. On the fine bridge, which is built across the river Mulda, an interesting crucifix is seen amidst many colossal statues of saints. A Jew had in former times, uttered imprecations against a crucifix which stood on the same spot. This occasioned among the Roman Catholics a great indignation against the Jews, which terminated in the following order of government: That the Jews of Prague should be required to erect a large crucifix of gold on the spot where the other till then stood; this sentence, however, was, at their intreaty mitigated, and they were compelled to make it of brass, with a strong surface of gold. This now stands on the bridge with the usual inscription, INRI: Jesus Nazarenus Rex Judæorum. In a semi-circle, above the figure of our crucified Lord, are seen



the words in Hebrew: Holy, holy, holy, is the Lord. And on three sides of the pedestal, the following words appear in the Latin, Bohemian, and German languages; Thrice holy, holy, holy, in honour of Christ crucified; being a fine for imprecations, uttered by a Jew against the holy cross, imposed by the Royal Tribunal Appellatorium, in the year 1696, the 14th of Sept. Moreover, the Jews were commanded, by a heavy penalty, whenever they passed this crucifix, to take off their hat as a mark of veneration. However, this mortifying law has since then been repealed. Many remarks might be made on this subject; but instead of this, I think the following fact may be here suitably inserted. In the Church History, by Mr. John Szombatky, a still living professor at Saros-Patack in Hungaria, the following notice is to be found. 'Judæi anno 1650, concilium solenne in Hungaria in campis Kakosiensis celebraverunt disquirentes: An Jesus Christianorum sit Messias, a populo Israelitico expectatus? Necne? Aduere circiter 300 Gentis Judaici magistri (rabbi) ex omnibus regionibus ad hoc concilium confluentes; sed interventu intempestivo Jesuitarum turbati, soluto post octo dies concilio, re infecta, discesserunt.' The Jesuits are said to have entered into the assembly of the Jews in solemn procession, carrying a crucifix before them, the worship of which they required from the

Jews. The plain of Kakozi is situate near Pest, the capital city, where the kings of Hungary used to be elected and crowned, and where the national diets were held.

Professor Beer, who is execrated by many Jews in Prague on account of his sentiments, so that, according to his own expression, they would long ago have crucified him, if they could have met with a Pontius Pilate; promised me to collect all those testimonies of Jesus Christ, which are scattered in the Talmud and other Jewish writings. This would probably prove a useful compilation, in which he should be encouraged. The acquaintance which I made with this man of learning and friend of truth, is valuable to me, and may lead in future to many blessed results, because a mutual confidence united our hearts. Being informed that a party of Hussites still existed in Bohemia, I obtained by enquiry at Prague, some more accurate intelligence concerning them. They have two congregations in this city, a German and a Bohemian. The German congregation of Hussites is served by the Rev. Michael Seilm, Superintendent of the Augustan Confession in Bohemia. I became acquainted with him, and obtained from him some notices hitherto unknown to me. After the Bethlehem church at Prague, in which John Huss, the well-known witness and martyr of the truth, first proclaimed the

principles of the Englishman Wickliffe, and thereby spread light throughout Bohemia, had been demolished many years ago, the Hussites now possess again a church in this city for proclaiming the Gospel, having purchased it from the Catholics. The Bohemian congregation of Hussites hold their religious assemblies in a private house fitted up for the purpose. I was told, that in the progress of my journey I should have still more opportunity to become acquainted with the Hussites, and indeed I made an unexpected discovery in Christendom.

Sept. 7th, I left Prague and arrived about noon at Liebusch, where I enquired for the Hussite minister, when he happened to meet me. I introduced myself to him as a protestant minister, and immediately he took me with much cordiality to his house. We soon felt mutual friendship, and I complied with his urgent request, to accompany him on a visit to his aged father at Nebuschel near Melnick. The son is called Joseph, and his father's name is Jolin Wegh. The old man was delighted with my visit, and our conversation was protracted until late at night. Their wonder and cheerful participation were excited by what I related of the spread of the kingdom of God at this time, of the rich blessing diffused by means of Bible Societies in all countries, and of the attempts to promote Christianity among the Jews. They in return related to me

the following circumstance, which, though interesting in the History of the Church, is but little known:—

When, in the first half of the seventeenth century, many Hussites, particularly of the party of Taborites, emigrated from Bohemia, in order to obtain liberty of conscience elsewhere; those who remained behind, were compelled to join the Roman Catholic church. But neither they nor their descendants were ever really agreed with the principles of this church, which appeared not only from several smaller companies emigrating since that time, but from the effect of the Act of Toleration, issued in the year 1781, by the emperor Joseph II. A great movement was occasioned by this Act, in Bohemia, so that people appeared by hundreds in the courts, declaring, That hitherto they had been Catholics contrary to their conviction, but that they would now publicly return to their former faith, and join their brethren of the Augustan and Helvetic Confession. Thus, in a short time, about fifty congregations of Hussites were again established, of which I intend to communicate some interesting accounts in a separate writing. The principal defect in these congregations, the members of which, in Bohemia and Moravia, amount to upwards of sixty thousand, is their want of the Bible, of which they have very few copies, though they ardently

hunger and thirst after this bread and water of life.

From the library of the Rev. Mr. Wegh, sen. a book by Peter Bod, a reformed minister in Hungaria, was shown to me, entitled, *History of the Bible*, published in the year 1749. In it, above fifty translations of the Holy Scriptures, which were then already in existence, are enumerated. This interesting book necessarily belongs to the library of the Bible Society at London, and a translation of it might soon be made, which, perhaps would discover some editions of the Bible in different languages, and obviate the necessity of new translations. The two Messrs. Weghs were unwilling to dismiss me; but about noon of the following day, I proceeded after a cordial farewell on my journey. I went by way of Leipe, where upwards of one hundred Jewish families reside, with several of whom I conversed, and proceeded by Hirschberg, Heida, Rumburg, and Herrnhut, where nothing was to be done for the immediate purpose of my journey, to the place of my residence, where I arrived safe and well, Sept. 12th, after having travelled a distance of ninety-seven German miles, filled with gratitude towards my Lord and Saviour, who has graciously protected me on my journey, and probably accompanied it with blessing, the effects of which are still unknown to me. Blessed be his glorious name!

I would still briefly add my sentiments relative to the copy of the New Testament with rabbinical characters, which I have already transmitted to the London Society. It is the most useful book for promoting the designs of the Society. Many Jews at this time do not understand either the Old or New Testament in the Hebrew language, with which the female sex are almost wholly unacquainted. Consequently, they are destitute of the means of instruction from the word of God. More particularly would this book be of use in Poland, wherefore its publication at Breslau would be extremely suitable. Barth's printing-establishment is disposed to undertake it, also to procure smaller type, if the specimen which I have sent should be thought too large, and thereby the number of sheets be too much increased. Mr. Neumann at that place, who is the Censor of all Hebrew publications, has promised to correct the press. From Breslau it would be easy to send the requisite number of copies to Poland, Bohemia, Moravia, and Silesia. The expence of printing would be lower than in England.

Mr. Pinkerton, to whom I would wish this Report to be soon communicated, will give more particular information on the subject by word of mouth. A large edition would be desirable in order to scatter the seed of the divine word as extensively as possible. A con-



siderable expence would indeed be thereby incurred, and assistance from the venerable Bible Society in London could perhaps not be dispensed with. Nor can it be supposed, that this Society which feeds so many Christian and Heathen nations with the pure milk of the Gospel, would refuse to attend to the solicitations of the people of Israel. Take this child, and nurse it for me: and God will give thee thy wages. In a short time, I intend to send an Essay to the Society relative to the promotion of Christianity among the Jews.

With much respect and Christian salutation I conclude this report.

J. F. NITSCHKE.

*Niesky, Nov. 8, 1818.*

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EXTRACT OF A LETTER

FROM THE REV. DR. ROBERT PINKERTON,  
TO THE SECRETARIES OF THE BRITISH  
AND FOREIGN BIBLE SOCIETY.

*Memel, July 10, 1818.*

SINCE I entered the Government of Witepsk, not at a great distance from Polotsk, I have distributed about seventy copies of the Hebrew New Testament among the Jews. I could have given away many hundred copies more had I possessed them. In general, I first examined the person who made application for a copy, whether he was able to make use of it, by making him translate to me a few verses of the fifth chapter of St. Matthew, the first chapter of St. John, or the first

chapter of the Hebrews; and when I found that he understood what he read, then I bestowed the precious gift. In several instances I was offered money for the copies. The number of those Jews who are capable of understanding the Hebrew Testament, particularly about Witepsk, Orsha, Skloff, Minsk, and Wilna, is far greater than I formerly believed; and there seems to be a general readiness among them to accept of it, an impelling curiosity to read the doctrines of Christ and his Apostles, in the Hebrew language. One of them in the town of Borisoff, who had been in possession of a Hebrew Testament for some months before I came that way, told me, that neither they nor their fathers had ever read those things before. Others informed me, that, having now read the greater part of the New Testament, they were capable of judging of its contents; and, though they could not yet agree with its doctrines in many parts, they were highly pleased with its morality.

Surely nothing is so well calculated to remove the prejudices of the Jews against our religion, as enabling them to understand it in its genuine purity and simplicity.

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RETURN OF THE REV. LEWIS  
WAY.

IT is with sincere thankfulness that we announce the safe arrival of the Rev. Lewis Way,



in England, after an absence of one year and four months, the whole of which time has been spent in earnest endeavours to promote the welfare of God's ancient people. His memorial, presented to the Congress at Aix-la-Chapelle, at the close of his journey, the object of which was, to obtain for the descendants of Abraham greater civil and political privileges than they are now permitted to enjoy, we are happy to say, was, well received by the assembled sovereigns, and we trust some good effects will result from it.

We take this opportunity of

stating, that as the whole of the first impression of Mr. Way's Letter to the Bishop of St. David's has been disposed of, a second edition will speedily be published.

#### CHURCH MISSIONARY SOCIETY.

ON Sunday, the 15th of December, two sermons were preached in the Episcopal Jews' Chapel, in behalf of the Church Missionary Society, by the Rev. Messrs. Pratt and Bickersteth. The collections amounted to upwards of £44.

## P O E T R Y.

### ON CHRISTMAS DAY.

*By a Naval Officer.*

THE BIRTH OF CHRIST; a theme divinely great,  
Shall Man presume to celebrate?

Or, shall HIS BIRTH; on earth remain unsung,  
To WHOM, in Heav'n, the golden harps are strung?

Thou sacred Spirit! of th' eternal God,  
Who, in the Heav'n of Heav'ns hast thine abode:

SUN of the world of Grace, within me shine,  
Thee, I invoke, thou Paraclete Divine!

Oh! for ELIJAH's fiery car!

Then on the wings of Faith I'd soar,  
From earth and earthly cares remov'd afar,

Where prostrate Seraphims adore,  
Enter within the veil, and see,

THE GREAT INCARNATE MYSTERY;  
And whilst angelic raptures fir'd my soul,

From the high altar snatch a living coal,  
To touch, and teach unhallow'd lips to glow:

There learn, from heav'nly bards, a sacred song,  
Catch Hallelujahs, as they sweetly flow

From RAPHAEL's lyre, or GABRIEL's tongue,  
And join the chorus of the blest above,  
To shout the triumph of redeeming love.

Ye shepherds, who your fleecy care  
Were watching o'er by night,  
Were not your bosoms chill'd with fear,  
When round you shone from Heav'n a light?  
Hark! to the news, the Herald Angel brings;  
Hark! to glad tidings from the King of kings.  
"Hosanna! on this blest auspicious morn,  
"To you, in Bethlehem, is a Saviour born:  
"A Saviour, which is CHRIST the LORD!"  
And, lo! in honour of th' INCARNATE Word,  
Angels descending from the sky,  
Ascribing Glory unto God on High;  
Glory to God on JESU's Birth,  
Good will to Men, and PEACE from HEAV'N to EARTH!

But where's this Prince of Glory laid?  
In Spring's ambrosial tints be earth array'd  
What temples worthy to receive  
HIM, in whom all created beings live!  
Behold! a rack supports his infant head;  
A manger is his cradle and his bed;  
Scarce shelter'd from the inclement blast  
That lays the face of Nature waste,  
A stable is his room of state  
And lowing herds around him wait!  
Rude howls the wintry wind—the pride of spring  
Fades in the presence of the new born King,  
The pride of earth unworthy to appear,  
Astonish'd hides its head, when the Creator's near.

Burst forth, believers, and your voices raise  
In hymns, to the Redeemer's praise!  
From JESSE's stem a rod shall shoot,  
A BRANCH shall flourish from his root,  
On whom the Spirit of the Lord shall rest;  
The love of wisdom shall inspire his breast;  
In righteousness he shall to judgment move:  
The world with equity reprove.

Lo! where his star illumines the sky,  
Wonderful, Counsellor, the mighty God,  
The everlasting Father, Prince of Peace,  
Shall be his name; his throne shall never cease,  
But he shall reign in righteousness, the Lord,

When time is swallow'd in eternity.  
Rejoice, ye Saints, th' INCARNATE WORD,  
Jesus the Saviour reigns:

With righteousness his loins he'll gird,  
And faithfulness will be the girdle of his reins.

Strengthen the weak of hand,  
Confirm the feeble knee:

JESUS is come! at whose command  
The deaf shall hear, the blind shall see,  
The lame shall walk, the dumb shall sing,  
And waters in the wilderness shall spring,  
Th' anointed Holy One is come,  
To lead us weary wand'ers home;

To preach good tidings to the meek,  
 The broken heart with care to bind;  
 The iron yoke of sin to break,  
 And liberty proclaim to the confin'd.  
 Instead of mourning, oil of joy:  
 Instead of ashes, beauty shall appear,  
 Garments of praise the saints shall wear,  
 The Saviour's praises shall their hearts employ:  
 They shall be call'd the trees of righteousness,  
 The planting of the Lord Most High:  
 They shall inherit everlasting bliss,  
 And Heaven and Earth our God shall glorify.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

### FOR GENERAL PURPOSES.

A Lady of Hereford,	by Rev. H. Gipps .....	5	0	0
O'Brien, Hon. Mrs. Blathwyke Park, Northamptonshire, by the Hon. and Rev. Gerard Noel .....		10	10	0
Cambridge Ladies' Society,	by Mrs. Dornford .....	20	0	0
Crabb, Rev. J. Collection by him ..		5	6	6
East Lothian Society for propagating Christian Knowledge ....		4	19	6
Edinburgh Female Do.	by Miss Guthrie.....	22	0	0
Hatley Church, Bedfordshire, Collection at, by Rev. T. Whittingham, Rector of Potton....		2	7	3
Huddersfield Ladies', Sundry Contributions by Mrs. Cones ....		43	15	3
Hull Society,	by Mr. John Hudson, jun. ....	5	2	0
Hull Ladies' Do.	by Do. ....	21	9	3
Kettering Do.	by Miss Green .....	4	0	0
Leeds Ladies' Do.	by Mrs. J. Dixon .....	89	17	0
Leicester and Leicestershire do.	by T. Babington, Esq. ....	33	3	2
Lincoln Ladies' Do.	by R. Fowler, Esq. ....	3	12	0
Manchester, Collection at St. James's, (Rev. C. Burton, Curate) after a Sermon by Rev. W. Thistlethwaite, Bolton		30	1	3
Ditto Ditto at St. Stephen's, (Rev. Melville Horne, Curate) after a Sermon by Ditto .....		21	0	3
Ditto Ditto at St. Clement's, (Rev. W. Nunn, Curate) after a Sermon by Rev. R. Cox .....		27	17	6
Newbury, Collection after a Sermon by Rev. C. S. Hawtrey, deducting expences .....		18	8	2
Perth Ladies' Society,	by Rev. Dr. John McOmie (for Female Department) .....	15	0	0
Plymouth, Collection at,	by a Friend.....	4	12	6

### FOR HEBREW TESTAMENT FUND.

A. G. B.....		8	0	
Bossell, Mr. of Willerby,	by Hull Society ...	1	1	0
Clarke, Mr. John, 3, Windsor court, Monkwell Street, Falcon square.....		5	0	0
Douglas, Isle of Mann, a Collection after a Sermon by Rev. Sam. Haining, in the Independent Chapel, Athol Street..		5	0	0
Gordon, J. T. Esq. Edinburgh, by Mr. Hatchard .....		1	1	0
Paisley Youths' Society .....		20	0	0









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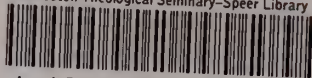
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